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is asserted that "washing in cold water contributes to lengthen life, and that the use of warm baths has a contrary effect." P. 131. The same author is of opinion that "persons who pass great part of their lives out of doors are generally longer-lived than those that stay more within." The Abipones spend most of their time out of the house, and consequently breathe the pure air of heaven which is so salutary to the human body. Though they dwell under mats spread like a tent, or in fixed huts, they never suffer the air to be entirely excluded. Nor are they content with living in the open air, they also choose to be buried there, entertaining an incredible repugnance to sepulchres within the church. As the Abipones live long and enjoy excellent health, though entirely destitute of physicians and druggists, I can hardly help reckoning their absence amongst the causes which co-operate to render the savages superior in vigour and longevity to most Europeans, amongst whom as physicians are numerous, and medicine in general use, there are many sick persons and few very old men. The Abiponian physicians, of whom I shall speak more fully hereafter, are impostors more ignorant than brutes, and totally unworthy the splendid title of physicians, being born not to heal the sick, but to cheat them with juggleries and frauds.

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the common error that they should never die at all were the Spaniards and the jugglers banished from America; for, to the arms of the former, and to the arts of the latter, they attribute the deaths of all their countrymen. A wound inflicted with a spear often gapes so wide that it affords ample room for life to go out and death to come in; yet if the man dies of the wound, they madly believe him killed, not by a weapon, but by the deadly arts of the jugglers. The relations leave no stone unturned, not only diligently to investigate, but severely to punish the authors of the death, and of the sorcery. They are persuaded that the juggler will be banished from amongst the living, and made to atone for their relation's death, if the heart and tongue be pulled out of the dead man's body immediately after his decease, roasted at the fire, and given to dogs to devour. Though so many hearts and tongues are devoured, and they never observe any of the jugglers die, yet they still religiously adhere to the custom of their ancestors, by cutting out the hearts and tongues of infants and adults of both sexes, as soon as they have expired. How firmly this mad notion, that men are killed by magical arts alone, is rooted in the minds of the Abipones, you may learn from the following facts, of which I myself was a spectator. In the

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lighted much in the presence of the priest, whom, as he came in the early part of the night, he persuaded to repose for a while at his own house, promising to let him know when he felt his death approach. He kept his word: he calmly expired the night before Trinity Sunday, whilst the priest was suggesting every thing consolatory to the dying man, and his relations were all weeping around him. He caused us to entertain great hopes of his obtaining a happy immortality on many accounts. For, indignant at the lamentations of his weeping domestics, he said they should remember he was going to visit the great house of the Creator of all things, the high father, the greatest captain. Ever intent on appeasing the Almighty, he testified sorrow and remorse for the many murders he had committed, of Christians and others. He repeatedly desired his wife not to follow the custom of their ancestors in slaying his horses and sheep at his grave; leaving them, and all his other property, to his little daughter. All this manifests that he held his ancient superstitions in abhorrence, and had embraced Christianity with his whole soul. I have related this to show you that all the misery resulting from deaths and disorders is attributed by the Abipones to the magical

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he is no more. All the married women and widows of the town crowd to the mourning, attired as I have described before, and whilst they are filling the streets with confused wailings, with the rattling of gourds and beating of pans covered with stags' skins, a sudden shout is often heard announcing, that the man whom they mourn for as dead is come to life again. The joyous exclamation, he is revived, is instantly substituted for the mournful howling of the women, some of whom return home, whilst others hasten to the miserable mortal on the confines of life and death, and torment him with their dreadful yellings, till at last they deprive him of life. After his death, the first business of the bystanders is to pull out the heart and tongue of the deceased, boil them, and give them to a dog to devour, that the author of his death may soon die also. The corpse, while yet warm, is clothed according to the fashion of his country, wrapped in a hide, and bound with leathern thongs, the head being covered with a cloth, or any garment at hand. The savage Abipones will not endure the body of a dead man to remain long in the house; while yet warm, it is conveyed on ready horses to the grave. Women are appointed to go forward on swift steeds, to dig the grave, and honour the funeral with la-

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mentations. What, if we say that many of the Abipones are buried because they are thought dead, but that in reality they die, because they are buried? It is not unlikely that these poor wretches are suffocated, either by the hide with which they are bound, or by the earth which is heaped over them. But as they pull out the heart and tongue of the deceased, it cannot be doubted that they are dead when they are buried; though I strongly suspect that the heart is sometimes cut out when they are half alive, and would perhaps revive were they not prematurely deprived of this necessary instrument of life. The savages, who hasten the burying of their dead so much, presumed to censure us for keeping the Christian Indians out of their graves many hours after their decease.

The Abipones think it a great happiness to be buried in a wood under the shade of trees, and grieve for the fate of those that are interred in a chapel, calling them captives of the Father. In the dread of such sepulture, they at first shunned baptism. They dig a very shallow pit to place the body in, that it may not be pressed by too great a weight of earth heaped over it. They fill the surface of the grave with thorny boughs, to keep off tigers, which delight in carcasses. On the top of the sepul-

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chre, they place an inverted pan, that if the dead man should stand in need of water, he may not want a vessel to hold it in. They hang a garment from a tree near the place of interment, for him to put on if he chooses to come out of the grave. They also fix a spear near the graves of men, that an instrument of war and the chase may be in readiness for them. For the same purpose, beside the graves of their Caciques, and men distinguished for military fame, they place horses, slain with many ceremonies; a custom common to most of the equestrian savages in Paraguay. The best horses, those which the deceased used and delighted in most, are generally slain at the grave.

Laugh as much as you please at the sepulchral rites of the Abipones; you cannot deny them to be a proof of their believing in the immortality of the soul. They know that something of them will survive after death, which will last to all eternity, and never die; but what becomes of that immortal thing, which we call the soul, and they the image, shade, or echo, when it is separated from the body, and whether it will enjoy pleasures or receive punishments, they never think of enquiring. The southern savages believe that it dwells under the earth in tents, and employs itself in hunting, and that the spirits of dead emus descend

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into a hide, and carry home on a horse, a journey not unfrequently of two hundred leagues. But if the enemy presses on them, and they are forced to leave the body on the field of battle, the relations seek for the bones on the first opportunity, and take no rest till they find them, however much risk and labour must be encountered in accomplishing this. Moreover, the Abipones are not content with any sepulchre, but take especial care that fathers may lie with their sons, wives with their husbands, grandchildren with their grandfathers and great-grandfathers, and that every family should have its own burying-place. This nation, having formerly inhabited more towards the north, know that their ancestors' monuments exist there, and venerate them as something divine. They feel the most lively pleasure in mingling the bones of their countrymen, wherever, amidst their perpetual peregrinations, they may have been buried, with the bones of their ancestors. Hence it is that they dig them up and remove them so often, and carry them over immense tracts of land, till at length they repose in the ancient and woody mausoleum of their forefathers; which they distinguish by certain marks cut in the trees, and by other signs taught them by their ancestors. The Brazilians and Guaranies formerly disliked the

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CHAPTER XXVI.

OF THE MOURNING, THE EXEQUIES, AND FUNERAL CEREMONIES OF THE ABIPONES.

Of those things which the Abipones do to testify their grief, according to the customs established by their ancestors, some tend to obliterate the memory of the defunct, others to perpetuate it. All the utensils belonging to the lately deceased are burnt on a pile. Besides the horses killed at the tomb, they slay his small cattle if he have any. The house which he inhabited they pull entirely to pieces. His widow, children, and the rest of his family remove elsewhere; and having no house of their own, reside for a time in that of some other person, or lodge miserably under mats. They had rather endure the injuries of the weather, than, contrary to the laws of their countrymen, inhabit a commodious house that has been saddened by the death of the dear master of it. To utter the name of a lately deceased person is reckoned a nefarious offence amongst the Abipones; if, however, occasion requires that mention should be made of that person, they say, "The man that does not now exist,"

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CHAPTER XXVII.

OF THE CUSTOMARY REMOVAL OF THE BONES.

A FEW things remain to be said of the ceremonies with which the bones of the dead are honoured by the Abipones when they are removed to their native land, and thence to the family burying-places. Many translations of this kind have I witnessed: I will briefly relate that of the Cacique Ychamenraikin, who was killed in battle by the savages at a place full forty leagues distant from the town of St. Jeronymo. A drummer came announcing that the bones of the deceased leader would be carried into the town next day about evening. After the flesh had been stripped off and buried by his companions, they were put into a hide and conveyed on a horse. To receive these bones with due honour, preparations were made by Hanetrain, the chief of the jugglers, and his companion Lamamin, and a house to place the sad remains in appointed and properly furnished. The whole company of the women hastened to meet the funeral at three leagues distance. At the entrance of the town the order of the funeral procession was this: the mournful train was led by

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cessive days with mourning and drinking, and thence transported to their graves.

Should there be any European who makes little account of sepulture, saying with Virgil,

Cælo tegitur qui non habet urnam,

that man is of a very different way of thinking from the Abipones, who esteem it the greatest misfortune to be left to rot in the open air. Hence amongst them, persons inflamed with the desire of revenge contemptuously cast away the carcasses of their enemies, making fifes and trumpets of their bones, and using their skulls for cups. On the other hand, they honourably inter the smallest bone of one of their friends, paying it every possible mark of respect. We have known savage Guaranies, who, in all their migrations, carried with them little boxes containing the relics of their jugglers, and in them, as in holy preservatives, placed all their hopes. These monuments of savage superstition were at length taken away by the missionaries, and burnt by them in the presence of all. The Guaranies newly brought from the woods to our colonies had no stronger inducement to embrace the Catholic religion than the seeing their countrymen buried by us with honourable ceremonies and a solemn chaunt. But now, after I have discoursed with prolixity on the diseases,